

CONTACTS MAGAZINE

Vol.2 No.1

March 1994

AGE OF CONSENT

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This Month


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The Editor

The article Eliminating Internal Lesbian oppression continuing this month has an important message for all of us — whether lesbian or gay. For it is only when we come to terms with our own sexuality, or as a leading figure in gay politics in the U.S.A. once said, only when we have learned to love ourselves can we love others. It is fundamental to every person's life style that we do not oppress ourselves in any way, and that includes sexuality.

How is it then that when one reads some of the voluntary organisations newsletters one gets the clear and distinct feeling that if we accept their brand of 'gayness' we're just exchanging one yoke for another?

As Chris Smith, the only openly gay British Member of Parliament, said at the recent age of consent debate "Yes we are different. That doesn't make us any less valid or less worthy as citizens of this country."

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Contacts Magazine is printed & published by Island Publishing Co Ltd.
 G.P.O. Box 13427 Hong Kong.
 Fax: 817-9120. Tel: 817-9447
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Age of Consent

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「詩聰，我不是看錯吧。你哭呀？到現在你還沒忘記他，他不詞而別也差不多半年了；做朋友要做要說的已經做足了。為何到現在還要想他、念他，他會知你這樣做嗎？你真是一個大大的蠢旦，說給我到底他有什麼好；能令你這樣死心。」剛巧侍者送來啤酒，他一口便喝下了一大半。

「我不知道，我祇知我深愛著他；而我又沒有做錯任何事，為可他要離開我。」

「愛真是盲目。分手又不是一件天大事情；這個完了，找另外一個補上。不要說這是你第一次失戀呀！」說完便眼瞪瞪望著詩聰。

「周行，是不是第一次也不關你事。你走你的陽關路，我走我的獨木橋。河水不犯井水。」

「你這個人正一狗咬呂洞賓，不識好人心。幫你還要給你罵。如果你應承我見一個人，我周行保證從今晚起我再也不理你的事。」

「什麼人我是不看心理醫生的？」

「詩聰，你太抬高自己了。我之所

以要你見這個人，只因他跟你同病相憐；都是名不如人。你叫詩聰，應該很聰明才是；但遇到些少挫折便要生要死，正蠢旦一名，何叫『詩聰』。而他叫方知覺，一點也不知覺；連男友變心也懵然不知。所以我一定要你們見個面。」

「什麼同病相憐？中文也沒學到家，便出來拋書包。我答應你見他便是，何時何地？」

「明天九時老地方見。」

第二天晚上，當詩聰到達約定的地點時，只見周行跟一個穿著很隨便的男人有說有笑。詩聰想這樣的人也值得我見嗎？但既然答應了周行，好歹也要見見他。此時他們也見到詩聰，便揮手喚他過來。周行很正式地將詩聰介紹給他的朋友後便去跟其他的朋友攀談。

「你好，周行跟我說你跟我一樣；就是人不如其名，所以便來看看誰跟我同病相憐。原來你是這樣帥的，周行也不夠朋友了。如果他早說，我也會穿得體面些。你不會怪我這樣坦白吧！」

詩聰想，又是一個連成語也未念熟還加上是個滑頭的男人，今晚耳朵要受罪了。雖然他在愛情道上是個失敗者，但他也不是白活的；也知道什麼時候說什麼話，便說：「不，絕對不會。坦白是件好事。」

「周行跟我說過你的事，但我說我

都不知可以做什麼？不過周行說，不需要做什麼；只將你的事告訴我的朋友便行。假如你不介意聽別人的故事，我可以說給你聽。」雖然穿衣的品味極差，但仍有自知之明，既然不急著走；聽聽故事也不妨。「你太客氣了。這句話應該是我說才對，假如你不介意；我也樂於奉陪。」

「自從知什麼是愛，便老是想初戀情人必是我的終生伴侶。十八歲那年我認識了他，跟他一起很開心，事事如意；一日他離開了我。我不知道如可是好，四處找他，尋他；但始終沒有他的消息，而我的性格也因為這事完全變了，由一個開朗樂天的小伙子；轉眼變成了一個沈默寡言的人。」他停下來喝一口酒，然後繼續他的故事。「你一定想，這樣多話的人也可以說沈默寡言？如果沒有遇到他，我想到現在還忘不掉我的初戀情人。」

詩聰越聽越有興趣，雙手托著下巴；很全神聽他說話。

「他叫何求，他曾問我人生何求？求財、求人、還是求名。所有都不是。人來到這個世界只是為了磨鍊自己。人生的路途上都有不同的難關等自己來闖，闖不闖過就要看自己的本事了。至於人與人之間的關係，只講求一個『緣』字。好像我們今晚的會面也可以說我和你有緣，不是嗎？如果沒有緣我們今晚也不會見面。正所謂有緣千里能所會，無緣見面也不相逢，對

嗎？」詩聰沒有說話，只是不斷地點頭。

「他還比喻人的身體上有著無數的觸鬚，是看不見摸不著。而每一條觸鬚都有自己的職責，有些職責找工；有些找朋友；而有些是找伴侶……等等。當它們找到另外一條跟它有緣的觸鬚時，便會糾纏一起，不再分開。直至它們知道緣份已盡時才會分開，然後再次找尋另外一條跟它有緣的觸鬚；永不間斷，直至人離開世上它們的職責才告終結。詩聰你明不明白我所講的說話呀？」

詩聰想想才說：「不是太明，很玄。我想你是想說人與人之間是講求緣份。緣份到時你推也推不掉，但緣盡時就不可以強求，是不？」

「對，一點也不錯。其實人在世只不過短短幾十年光景；什麼事也不可以太過強求，而且我覺得在一起時愛得真才是最重要，分手後你也不希望你所愛過的人，終日愁眉苦面吧！」

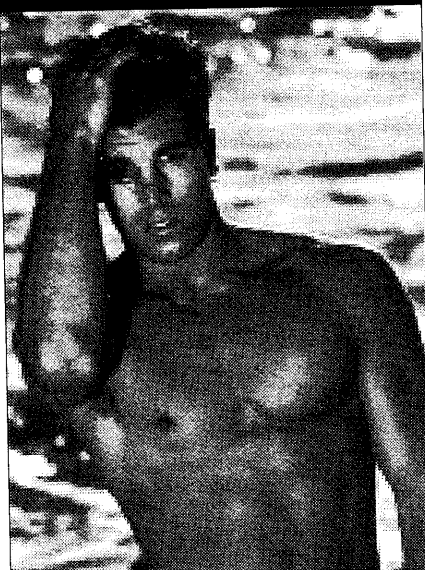
「你這個人很有意思，所講的跟別人一點也不類同。」

「有沒有意思我並不知道，只是將我的故事說給你聽吧！沒有悶親你吧？」

「當然沒有，多謝你還來不及呢！就這樣吧，今晚的酒錢全由我付。」

龍子

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On a hot June night in 1969, the police raided the Stonewall Inn, a gay bar on Christopher Street in New York's Greenwich Village. For the police, it was just another routine raid on a gay bar. But this time, people fought back. Christopher Street was ablaze for three days and three nights. No one there could have imagined how they were changing the course of history. Suddenly, our ancient burden of oppression was transformed into anger, self-affirmation, pride and action. The call for gay liberation reverberated around the world. And today, our movement ranks among the great forces in the struggle for human rights.

The 25th anniversary of the Rebellion that helped spark our contemporary global movement will be commemorated in New York City on Sunday, June 26, 1994, with the International March on the United Nations to Affirm the Human Rights of Lesbian and Gay People. We will extol the courage and accomplishments of all those around the world whose pioneering efforts set the foundation for what we are building today.

(Continued on page 10)

Contacts Magazine March 1994

Local News

● **Contacts Magazine.** We took the chance during the Chinese New Year break to move offices. Our new telephone number is 817-9447. The fax number is 817-9120. Our Address remains unchanged: GPO Box 13427, Hong Kong. Our office hours are usually from 9:30 until 6:30 Monday to Friday and 9:30 to 1:30 on Saturday. Even during these times you may sometimes find that you get the answer phone as we may all be out covering different stories or on other duties. Please do leave a message with your name and number and we will call you back as soon as we can.

● **Equal Opportunities Bill 1994—**Legislative Councillor Anna Wu is planning to table a private member's bill on Equal Opportunities in May of this year. It is very important that every gay person in Hong Kong reads and responds to this bill as it will have some far reaching and long term effect for everyone. Part 4 of the Bill deals with discrimination on the grounds of sexuality.

Areas mentioned include work, partnerships, employment agencies, access to places, goods and services, accommodation, clubs and harassment. A position paper and outline of the bill is available free. (We think that this bill is



Ms Anna Wu

so important we have agreed to pass it on to those who send us an envelope. Please address your envelope: Equal Opportunities Bill c/o Contacts Magazine. Copies of the paper may also be available from other Legco Members offices. Responses, suggestions and criticisms are welcome but should be made by the middle of April. There will be further chances to comment when the Bill goes to committee in October of this year. It is essential that we all take this chance to let Legco know what lesbian and gay people want and need.

● **BA2 has changed its name to CK** and at the same time has undergone renovation. The new phone number is 529-3511. Hours and prices remain the same.

● **Aids Concern—**Ever been struck because you didn't know the 'politically correct' words to use? That will change after you attend this interesting programme by Jimmy Ngai. The programme will focus on Cantonese terminology on the topics of HIV, AIDS and Sexuality. The course will be on Wednesday 13th April from 7 p.m. to 10 p.m., in Cantonese, held at The Aids Concern Service Centre. As there is a maximum of 30 participants early registration is recommended. Phone 898-4411.

● **Long Yang Club.** The first meeting, attended by 18 people, was held in late February. High on the list of priorities is the need for people to get to know each other on a social basis. The club will meet again in April. If you would like to be kept informed of what's going on call Mr. Leung on 116-8931 A/C 9955.

Contacts Magazine March 1994

World News

Philippines

● In the January Issue we, unfortunately, gave an incorrect address for the Library Foundation, it should be The Library 1779 Adriatico Street, Malate. Sorry!

Germany

● A conference 'Women's Rights are Human Rights', organised by the Friederich Ebert foundation took place in Germany in November 1995. The main purpose of the conference was a national preparation towards the world women's conference of the United Nations in Beijing, 1995. International feminist activists were present and facilitated the workshops about violence against women, fundamentalism and women's rights, economic security for women, the women's movement in China, effective networking in Beijing. The World Women's Conference is expected to draw a large number of women from many countries.

Norway

● Oslo: Five gay couples married after Norway joined Denmark and became the second country in the world to bring in a law permitting the official registration of homosexual partnerships.

Thailand

● Health officials have warned men not to seek the help of charlatans to enlarge their penises. Dozens of men were re-

ceiving medical treatment after quack doctors injected their organs with olive oil and chalk powder to increase their size, a health official in the northern city of Chiangmai said. So far three men have had their penises amputated to avoid infections.

UK

● London: The British Army said yesterday it would not tolerate homosexuality, adultery, or even marriages between officers and lower ranks. The code restated the increasingly controversial view that homosexuality was not acceptable in the forces.

● London—Children at a British school have been denied a chance to see the ballet Romeo and Juliet because their headmistress thinks it is a blatantly heterosexual love story. A charity offered the students tickets to see the tale of the young lovers on the stage of Covent Garden. Brown declined the offer. She said that until books, film and the theatre reflected all forms of sexuality she would not be involving her pupils in heterosexual culture, council officials told a news conference.

USA

● New York—A leading divinity school is opening its seminary housing to homosexual couples, despite church policy that sex is appropriate only within marriage. Unmarried heterosexual couples are still prohibited from living together on campus at the General Theological Seminary, a school with the oldest and closest ties to the Episcopal Church.

Age of Consent

The British Parliament voted recently to lower the age of consent to 18, thereby causing a storm of protest from the 5,000 gay people who were outside the Houses of Parliament in London and amongst gay activists and the gay press throughout the U.K. This was the first vote on homosexuality for over 25 years and MPs had been asked to vote to lower the age of consent to 16—a move that would have placed homosexuals and heterosexuals on an equal basis and in line with many other European countries. Many gay people see this as a very poor compromise that enforces the popular held view that the British Government continues to discriminate against us, said a leading gay rights activist. Gay Groups in Hong Kong hope that the law here will also change so that gays can have sex at the same age as straights.

AGES OF CONSENT

Country	Heterosexual	Lesbian	Gay
Austria	14	14	18
Belgium	16	16	16
Bulgaria	14	14	14
Czech	15	15	15
Denmark	15	15	15
France	15	15	15
Germany	14	14	14
Greece	15	15	15
Ireland	17	17	17
Italy	14	14	14
Malta	12	12	12
Netherlands	12	12	12
Norway	16	16	16
Poland	15	15	15
Portugal	12	12	12
Spain	12	12	12
Sweden	15	15	15
Switzerland	16	16	16
Turkey	15	15	15
United Kingdom	16	16	21

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(Continued from page 6)

We will hear how our struggle for human rights is being waged currently in different lands and cultures.

Our goal is to mobilize the largest human rights march and rally the world has ever seen. The demands of the March include a call upon the UN and its members states to take all necessary action to assure that the promises of the Universal Declaration of Human Rights not be denied to lesbian, gay and bisexual people, nor to people who have AIDS or are HIV positive. The Universal Declaration of Human Rights, adopted by the General Assembly of the UN in 1948, proclaims that all human beings are entitled to basic human rights. The demands also include a call for an intensification of the global effort to combat HIV/AIDS.

Our Pride celebrations and protest demonstrations have been essential to our struggle for liberation. They have roused us from feelings of isolation and alienation to an awareness that we are members of a greater community—that we are not alone. These actions fired our spirit and deepened our commitment. But this March is also for those of us who have never marched before and for whom the experience of community is unknown. This March is for those of us who live where homophobia is so oppressive that one dare not come out.

On June 26, 1994, we will flood the streets of New York with an immense show of strength. By bringing together all the facets of our global family in unified action, the International March on the United Nations will lift the concept of community to its ultimate level.

The diversity of our community combined with its unity of purpose will capture world attention. On June 26, 1994, we shall proclaim to the world that we are an international movement with the collectively avowed task of eradicating homophobia not only from our own villages, cities, provinces and nations, but from the entire planet. Together, we shall make this event an experience that no one will ever forget and a phenomenon that no one will be able to ignore.

The Candlelight March For Stonewall
On Saturday evening, June 25, 1994 there will be a massive Candlelight March to commemorate the Stonewall Rebellion and to honour all those who fought in that battle.

The March on The United Nations
Sunday, June 26, is the day of the March on the United Nations to Affirm the Human Rights of Lesbian and Gay People. Over one million gays, lesbians, bisexuals, and their supporters will amass in the area of the United Nations.

The Moment of Silence
At 4:00pm there will be a Moment of Silence dedicated to those we have lost to the AIDS epidemic and for those who have perished as victims of homophobic violence. All the marching, chanting, speaking, and singing will cease. A wall of silence will roll over the throngs as they "Stop, Stand, and Remember."

If you would like to be part of this once in a life time experience by being on the March in New York on June 26th 1994 write to:

**Stonewall 25 c/o Contacts Magazine
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Oppression

Eliminating Lesbian Internalised Oppression

(Continued from January Issue)

Internalised Oppression - the Secret Weapon

The tool of oppression that hasn't been widely recognised or acknowledged as yet is internalised oppression. It's the secret weapon of the oppressive system. It involves getting people to believe the lies that are told about them. When a Lesbian starts to believe that something is wrong with her, when she thinks that deep inside she's no good, then internalised oppression has set in. Her resistance to the oppression crumbles, and she starts to act as if the lies are true.

It doesn't happen simply or quickly. First the oppressive society withholds true and accurate information about Lesbians. Images of Lesbians as wonderful singers, backbones of community life, powerful fighters for the rights of children, or as well-loved hardworking teachers are not readily available.

Our original awareness of ourselves and other human being as smart, good and loving, and of the world as a benevolent environment, has to be destroyed. Our confidence in ourselves as likely to make good choices about our lives, and to act only in the interests of human and planetary well-being, undermined. We have to be hurt, ridiculed, rejected, punished, criticised, over and over, until our belief in our own thinking and senses is broken.

And for every characteristic we have that is deemed less worthy or unacceptable by the oppressive society, a similar process occurs. We all experience oppression as women, for example. If we are black, Jewish, poor, or have a disability, then the same process of dehumanising, demeaning and stereotyping will occur.

We become confused, uncertain, ready to believe the authority of someone who appears to understand things better than us.

It isn't all destroyed. The existence of our vibrant and creative community is proof of that. But immeasurable damage is done, and we can get very rigid in clinging to our sense of our goodness. We see this in rigid care-taking behaviour, or stoic coping.

The lies take hold. They run rampant through our heads like pieces of tape, repeating endlessly, occupying huge slabs of our intelligence and attention. "There's something wrong with me." "If I tell them I'm a Lesbian something dreadful will happen." "Better not. I'll only make a fool of myself." We feel as if it's all true. We begin to act as if it's true. We live hidden lives, terrified of discovery. We act out stereotypes. We treat ourselves badly, believing that we deserve no better. And in desperate moments, when the oppression takes complete possession of a mind, we are capable of inhuman acts. We believe the lies about each other. We

are suspicious of, disappointed in, disrespectful towards, bitchy about, unsupportive of, critical of other Lesbians. So we lose each other, our best allies. And we feel alone. It's true. It's happened to all of us to varying extents. No-one completely escapes the blanket of oppression that covers our society. It's impossible to retain an intact sense of our goodness in the face of it. Think about it. You see a friend in the street and greet her warmly. She is cold and unresponsive. Do you think "What have I done wrong?" That's your internalised oppression. (And maybe hers.) Or you hear about a Lesbian who's developing a new venture in town that relies on Lesbian support. Do you say "It'll never last"?

No-one completely escapes the blanket of oppression that covers our society.

Internalised oppression. She fails. Do you think "I told you so"? Internalised oppression. Listen to the tapes that run in your head. What do they tell you about yourself? About your sisters? About the world? Pretty gloomy picture, eh? Read on.

The Good News.

Cheer up. There's some good news attached to all this. And some thinking about how to remedy the situation.

Recovering the Truth.

The good news is that the internalised oppression we carry about ourselves and each other is actually a lie. It never was true. It is not true now. Of you. Or of any other Lesbian in the world.

What then, is the truth, you may ask. The truth, I say, is this: **-Lesbianism is neither good nor bad. It just is.** We are one part of the wonderful, complex multi-coloured, multi-textured tapestry that constitutes humanity. **-Lesbians** are women who, by birth or by choice, reject the demands of the oppressive society and live our lives differently to the prescribed way. **-Lesbians** are deeply com-

**The truth, I say, is this: -
Lesbianism is neither good
nor bad. It just is.**

mitted to the well-being of humanity and the earth. We are at the forefront of every movement to end injustice in our society. **-Lesbians** are productive, creative, innovative writers, singers, painters, mothers, teachers, builders, healers. **-Lesbians** make mistakes. We fix them up, or learn from them, and hopefully never make the same one again. **-Lesbians** strive to maintain our awareness of these truths against the force of the oppression. We continue to think well and act powerfully against it, and model self-acceptance and sisterhood to each other. -and though it doesn't sometimes feel like it, we are not alone. Oppressive societies like ours are populated with people who strive to retain their capacity to think well about people who are different from them. Many heterosexuals are our active allies. You can probably think of some now.

Bev Henwood

(To be concluded in the April Issue)

Review

The Fourth Lesbian and Gay Film Festival held in January at the Arts Centre was for the most part full of interesting and fun type films. It was a good idea, I think, to mix the films this year rather than as in previous years having a single topic for the whole of one programme.

One criticism I heard from several people was that in this year's programme there were far too many Coming Out films. Clearly coming out is a moving experience for everyone especially the first time we Come Out. Film-makers should try though, to understand that after watching one or two of these that they get exceedingly repetitive. What we want are some good quality lesbian and gay films, and it seems that there are any number of these to be found both in Hong Kong, around Asia and the rest of the world.

Not everyone agrees with the idea of a Lesbian and Gay Film Festival, as a letter to the Editor of The South China Morning Post shows "As a taxpayer, I wish to ask the Arts Centre why it should spend taxpayers' money to promote a Lesbian and Gay Film Festival annually (now in

its fourth year). The films have no artistic value. Most of these cheaply produced videos are poorly directed (lacking meaning, not to mention educational value) in an attempt to expose the strange lifestyles of gays and lesbians. Could the Director of the Arts Centre explain the logic for promoting such a festival? If it is designed to entertain the gay and lesbian community, it should not come from the Arts Centre of Hong Kong. I see nothing artistic about homosexuality." The letter, surprise surprise, was signed Name and Address Supplied. Strangely the letter went unanswered!

The large number of

people attending the films shows that

there is a need, for our once a year indulgence, whatever the letter writer thinks. But can we please get some films worthy of the title? That way we can give the letter writer and others like him a loud clear answer.

Barrie Brandon

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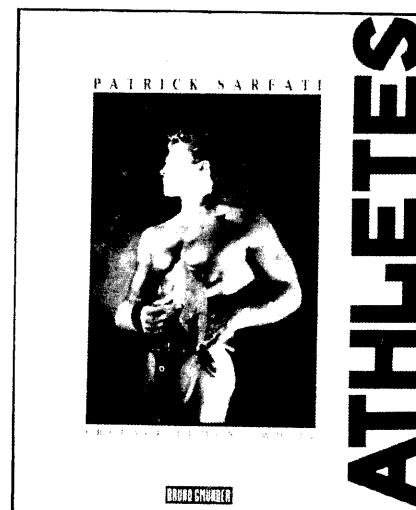
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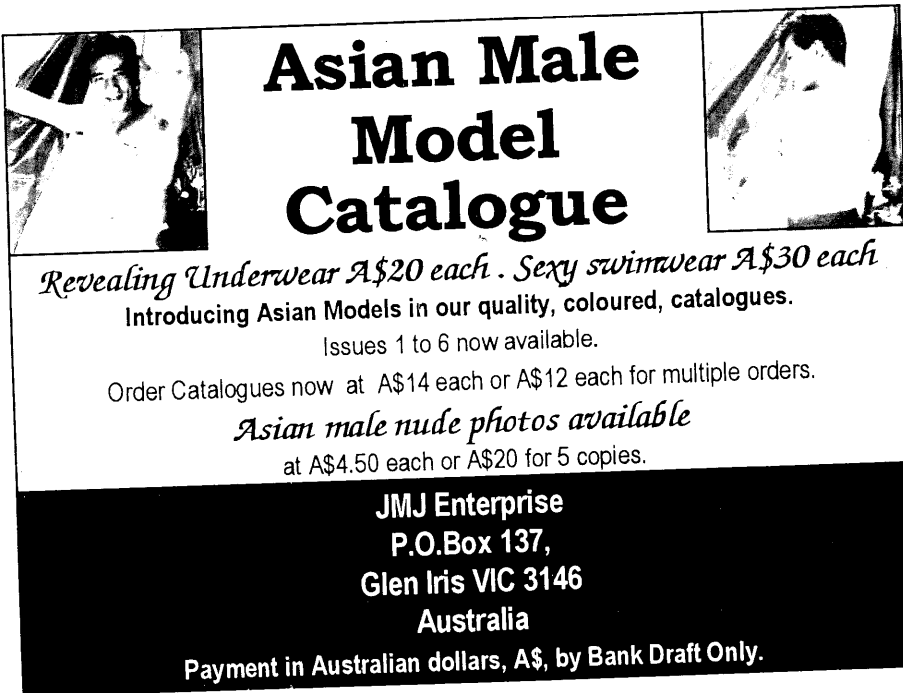
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十分一會

十分一會是香港三個自願同志組織團體中歷史最悠久及最具規模的同志組織。接受今次訪問的對像是現任主席JACK LO,他曾多次接受報章、電視及電台訪問;及以真面目示眾。



十分一會現任主席JACK LO

十分一會是何時成立?
 一九八七年。

為何會成立十分一會?

有位加拿大籍華裔醫生回港,想組織一個國際亞州同志會議。但眼見香港並沒有任何同志組織,所以便連同有志之仕成立十分一會;最初的動機是先建立一個基礎。

十分一會的終旨是?

實際上會的終旨是不斷在變。最初只是想凝聚力量及支持性的工作。到如今,終旨已經多元化;不

過現在我們仍然在發展同志社區,我們希望在發展同志社區時,可以得到支持力量;再集中這些力量,發展成爲一個有組織及有系統性的社區力量。除發展同志社區外,亦希望從社會中增取更多權利。九零年初我們的主要工作是對外教育,令更多人明白我們,從而接受我們;給予我們更多尊重。現在我們的力量也增加,有更多人可以面對鏡頭;及提出要求的聲音。如何推動會的終旨及目標?

在推行時是非常之緩慢。還有很多事情等待我們。如果想成功地推行一個運動,人數是很重要;假若沒有人支持,這個運動注定是失敗。所以我們用不同方法吸納新會員,縱使他們不參加十分一會;也希望他們有一種感覺,我是同志社區的一份子,也應該出一分力。如果我們推行行政立法的事情,很希望用整體人數,我所指的是全港同志的人數。但要這部份人一同說出自己的要求,是一件很困難的事,所以十分一會就是這批人的媒介,說出我們的雖要。令到政治人物感覺到我們在選舉政治裏是有一定的影響力。所以在喧傳上我們會很努力地喧傳選舉政治。令到更多同志參予投票。

如果真的要去做,又如何著手呢?現在還很早期,我們從二方面著手。一是選舉政治,二是反歧視法

案。選舉政治方面我們已經同有關議員接觸，令到他明白我們的要求；希望在他的選舉政綱上也包括同志在內。當接近選舉時，我們希望可以在不同的傳媒上發表聲明或刊登廣告；使同志們關注到誰為我們出力，才投他一票。至於反歧視法案我們已參加了一個名為反歧視大聯盟的組織。

如何獲得資金及推動會務？

資金往往是一個自願團體的大難題。我們的資金來源全靠一些活動的得益，所以資金並不足夠；而會本身亦有經常性的開支，唯有用有限的資金；做到最好。

在十分一會內有男女同志，他們的比例如何？

比例方面是三個男同志便有一個女同志。

如此比例在政策決定時，是否對男同志有利？

以往因有女同志組，便發覺男同志跟男同志一起；女同志跟女同志一起這個問題。當初之所以有女同志組，因初期女同志的人數很少，而女同志亦承認她們應有一個發展空間。因有以上問題，所以已取消了女同志組。現在所有的活動都由男女同志一起組織。而我們亦沒有忽視女同志確雖要擁有自己的空間，所以有些活動只接受女同志。十分一會是如何吸收新會員？

有不同的途徑。如電話、同志電話熱線的轉介或十分一會見報後，亦吸收到新會員。但最大的收效是每

年一度的同志電影節，有很多朋友看完電影後都會致電十分一會，然後便成為會員。

十分一會有什麼組別？

愛滋病教育小組、文化發展小組、會刊、康樂小組、工作坊小組、籌備中的熱線電話小組、公共事務組、宗教小組及社會貢獻小組等。

電話熱線是否與地平線的同志電話熱線性質相同？

性質上有很大的分別。我們的電話熱線只提供會內的一切資料。

愛滋病教育小組是什麼性質的小組？是推廣愛滋病教育。這個小組曾經做過兩本小冊子。一本是男同志的安全性行為指南，另外一本是婦女安全性行為指南。及已完成了一套男同志愛滋病教育宣傳片。

製作時有否遇到任何困難？

主要難題還是資金。最初我們向愛滋病基金會申請資助，但被拒絕。我們再向醫務衛生處申請，他們很慷慨地全力支持我們。

九七後十分一會是否還會存在？九七後我們都不知政治環境如何。所以唯一可以做的是如可渡過九七。在九七前我們深信香港仍是一個民主社會，說話有自由度而不受批判。所以我們要在九七之前盡量爭取認同，待九七後不論發生任何事亦會有人為同志說話。

最後JACK LO再強調十分一會是很希望可以做到力量的凝聚。

Thomas

Contacts Magazine March 1994

A Sense Of Loss

This collection of fifteen short stories displays a counterpoint of different voices, each with a ring of authenticity. Some reflect the shifting kaleidoscope of gay reality in Britain today: the sexual compulsion of "Room with No View", the high-energy rhythm of "Discotheque", or the cynical manipulation of "Simon's Dinner Party." Others take us to wider horizons - to Brazil, and off into landscapes of allegory and myth. Finally, in the masterful title story, we hear the voice of Thomas Mann's silent Tazio, as he relates his encounter in Venice with the writer Aschenbach.

Original fiction, 208 pages paperback, by Martin Foreman. HK\$105.00

Out Of The Closets

First published in 1972, this pioneering anthology records the earliest years of Gay Liberation in America. Filled with joyous self-affirmation, angry manifestos, and searching personal reflections, it highlights both how much and how little has changed since Stonewall. This new 20th anniversary edition of a book rarely available in Britain contains a new introduction by the editors and a foreword by John D'Emilio. "I can think of no book which better testifies to the early values, views, attitudes and aspirations of the Stonewall generation of lesbian-gay liberationists" - Henry Abelove, Wesleyan University.

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The Singalong Tribe

Amid the squalor of Manila which the tourists find exotic, the callboys of the Singalong Pension have only their bodies and their cunning to keep themselves alive. Vividly set in the Philippines, this is a story of money, sex, and the quest for social justice.

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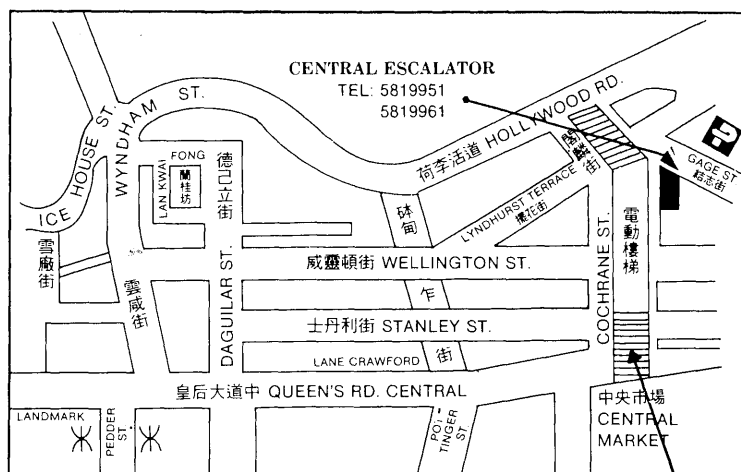
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